

سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ، لِنُرِيَهُ، مِنَّا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

Sūrah Al-Isrā' (The Journey by Night) 17

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid Al-Harām (at Makkah) to Al-Masjid Al-Aqsā (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. 2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakīl* (Protector, Lord, or Disposer of your affairs, etc). 3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سُبْحَنَ	الَّذِي أَسْرَى	بِعَبْدِهِ
Glorified (and Exalted is)	He (Allah) Who took (for a journey)	His slave (Muhammad)
لَيْلًا	مِّنَ الْمَسْجِدِ الْحَرَامِ	إِلَى الْمَسْجِدِ الْأَقْصَا
(by) night	Sacred from the Mosque (at Makkah)	to the Mosque (in Jerusalem)
الَّذِي	بَارَكْنَا حَوْلَهُ	
which	We blessed around it (neighbourhood whereof)	
الْأَقْصَا		
farthest		

لَنُرِيَهُ	مِنْ ءَايَاتِنَا	إِنَّهُ هُوَ	السَّمِيعُ
that We might show him (Muhammad)	of Our Signs	He verily He	(is) the All-Hearer
الْبَصِيرُ	وَعَاتَيْنَا مُوسَى	الْكِتَابَ	وَجَعَلْنَاهُ
the All-Seer	and We gave Moses	the Scripture	and made it
لَبَنِي	إِسْرَءِيلَ	أَلَّا تَتَّخِذُوا	مِنْ دُونِي
for (the) Children	(of) Israel	(saying) that you take not	other than Me
وَكَيلًا	ذُرِّيَّةَ	مَنْ حَمَلْنَا	مَعَ
(as) Protector (Disposer of affairs)	offspring	(of those) whom We carried	with
نُوحٌ	إِنَّهُ كَانَ	عَبْدًا	شَكُورًا
Noah	verily he was	a slave	grateful

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتْفِيسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلَنَّ عُلُوءًا كَبِيرًا ۖ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ۖ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَنَفِيرًا ۖ

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

وَقَضَيْنَا	إِلَى بَنِي	إِسْرَءِيلَ	فِي الْكِتَابِ
and We decreed	for (the) Children	(of) Israel	in the Scripture
لُتْفِيسِدَنَّ فِي الْأَرْضِ	مَرَّتَيْنِ		
indeed you would do mischief in the earth	twice		
وَلَنَعْلَنَّ عُلُوءًا	كَبِيرًا	فَإِذَا	
and indeed you will become tyrants (and) arrogant	(with) extreme	so when	

جَاءَ وَعْدٌ	أُولَهُمَا	بَعَثْنَا عَلَيْكُمْ	عِبَادًا	لَنَا
(the) promise came	(for) the first of the two	We sent against you	slaves	of Ours
أُولَى	بَاسٍ	شَدِيدٍ	فَجَاسُوا خِلَالَ	
possessor	(of) warfare	terrible	and they entered (the) innermost parts	
الدِّيَارِ	وَكَاثٌ وَعَدًا	مَفْعُولًا	ثُمَّ	رَدَدْنَا لَكُمْ
(of) homes (land)	and it was a promise	fulfilled (executed)	then	We returned to you
الْكِرَّةَ	عَلَيْهِمْ	وَأَمَدَدْنَاكُمْ	بِأَمْوَالٍ	وَبَنِينَ
a return of victory	over them	and We helped you	with wealth	and children
	وَجَعَلْنَاكُمْ	أَكْثَرَ	نَفِيرًا	
	and made you	more	numerous (in man-power)	

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَعُوا
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلُوا
تَلْبِيرًا ۖ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. [And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

إِنْ أَحْسَنْتُمْ	أَحْسَنْتُمْ لِأَنْفُسِكُمْ	وَإِنْ أَسَأْتُمْ	
if you do good	you do good for yourselves	and if you do evil	
فَلَهَا	فَإِذَا	جَاءَ وَعْدٌ	الْآخِرَةِ
then (it is) for it (against yourselves)	then when	came promise	the last (second)
لِيَسْتَعُوا وَجُوهَكُمْ	وَلِيَدْخُلُوا الْمَسْجِدَ		
to disgrace your faces	and to enter the Mosque (of Jerusalem)		

كَمَا دَخَلُوهُ	أَوَّلَ مَرَّةٍ	وَلِيَسْتَبْرُوا	مَا عَلَوْا
just as they had entered it	first time	and to destroy	(all) that they had conquered
تَبِيرًا ۝٧	عَسَىٰ رَبُّكُمْ	أَن يَرْحَمَكُم	
(with utter) destruction	(it) may be your Lord	that may show mercy unto you	
وَلَٰنَ عُدَّتُمْ	عُدْنَا	وَجَعَلْنَا جَهَنَّمَ	
but if you return (to sins)	We shall return (to Our punishment)	and We have made Hell	
	لِّلْكَافِرِينَ	حَصِيرًا ۝٨	
	for the disbelievers	mat (a prison)	

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝٩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ۝١١

9. Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise). 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). 11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

إِنَّ	هَٰذَا	الْقُرْآنَ	يَهْدِي لِلَّتِي	هِيَ	أَقْوَمُ
verily	this	Qur'an	guides to that	which	(is) most just (right)
وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ	الصَّالِحَاتِ	أَنَّ		
and gives glad tidings to the believers	who do	righteous deeds	that		
لَهُمْ	أَجْرًا	كَبِيرًا ۝٩	وَأَنَّ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
they (shall) have	a reward	great	and that	those who believe not	in the Hereafter
أَعْتَدْنَا لَهُمْ	عَذَابًا	أَلِيمًا ۝١٠	وَيَدْعُ الْإِنْسَانُ	بِالشَّرِّ	
We have prepared for them	a torment	painful	and man invokes	for evil	

دُعَاةُ	بِالْخَيْرِ	وَكَانَ الْاِنْسَنُ	عَجُولًا
(as) he invokes	for the good	and man is	hasty

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَضْلَنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ إِنْسَنٍ أَلْزَمْنَاهُ طَبِيرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

12. And We have appointed the night and the day as two *Ayāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

وَجَعَلْنَا اللَّيْلَ		وَالنَّهَارَ		آيَتَيْنِ	
and We have made (appointed) the night		and the day		(as) two signs	
فَمَحَوْنَا آيَةَ		الَّيْلِ		وَجَعَلْنَا آيَةَ	
then We have obliterated (the) sign		(of) the night		and We have made (the) sign	
النَّهَارِ		مُبْصِرَةً		مِّن رَّبِّكُمْ	
(of) the day		illuminating		from your Lord	
وَلِتَعْلَمُوا عَدَدَ		السِّنِينَ		وَالْحِسَابَ	
and that you may know (the) number		(of) the years		and the reckoning (counting)	
وَكُلَّ شَيْءٍ		فَضَّلْنَاهُ		تَفْصِيلًا ﴿١٢﴾	
thing and every		We have explained [it] (in detail)		(with) full explanation	
وَكُلَّ شَيْءٍ		طَبِيرَهُ		فِي عُنُقِهِ	
man		We have fastened to him		to his neck	
وَنُخْرِجُ		لَهُ		يَوْمَ	
and We shall bring out		for him		(on the) Day	
كِتَابًا		الْقِيَمَةِ		اَلْاِنْسَانِ	
a Book		(of) Resurrection		man	

مَنْشُورًا ﴿١٣﴾	يَلْقَاهُ
wide open	which he will find

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن آهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرْ وَاِزْرَةً وَلَا نُزِرْ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

أَقْرَأْ كِتَابَكَ	كَفَىٰ بِنَفْسِكَ	الْيَوْمَ	عَلَيْكَ
read your Book	you yourself are sufficient	today (this Day)	against you
حَسِيبًا ﴿١٤﴾	مَن آهْتَدَىٰ	فَإِنَّمَا	
(as) a reckoner (accountant)	whoever goes right	then only	
يَهْتَدِي لِنَفْسِهِ ۖ	وَمَن ضَلَّ	فَإِنَّمَا	
he goes right for his ownself	and whoever goes astray	then only	
يَضِلُّ عَلَيْهَا	وَلَا نُزِرْ وَاِزْرَةً		
he goes astray against his ownself	and one laden with burdens can not bear		
وَزَرَ	أُخْرَىٰ	وَمَا كُنَّا مُعَذِّبِينَ	حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
(the) burden	(of) another	and We are not punishing	until We have sent a Messenger
وَإِذَا أَرَدْنَا	أَن نُّهْلِكَ قَرْيَةً	أَمَرْنَا مُتْرَفِيهَا	
and when We decide	to destroy a village (town)	We order its wealthy luxurious people	

فَقَسَّوْا	فِيهَا	فَحَقَّ	عَلَيْهَا	الْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)
فَدَمَرْنَاهَا		تَدْمِيرًا ﴿١٧﴾		
then We destroy it		(with complete) destruction		

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ رَبِّكَ بِذُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves. 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allāh's Mercy). 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's obedience) while he is a believer (in the Oneness of Allāh – Islamic Monotheism) – then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

وَكَمْ أَهْلَكْنَا	مِنَ الْقُرُونِ	مِنْ بَعْدِ نُوحٍ		
and how many We have destroyed	[from] the generations (centuries)	after	Noah	
وَكَفَىٰ	رَبِّكَ	بِذُنُوبِ	عِبَادِهِ	خَيْرًا
and Sufficient is	your Lord	of (the) sins	(of) His slaves	(as) All-Knower
مَنْ	كَانَ	يُرِيدُ الْعَاجِلَةَ	عَجَلْنَا لَهُ	فِيهَا
whoever	[was]	wishes (wants) the quick-passing	We quickly grant [for] him	in it
مَا نَشَاءُ	لِمَنْ نُرِيدُ	ثُمَّ	جَعَلْنَا لَهُ	جَهَنَّمَ
what We like	to whoever We will	then	We have appointed (made) for him	Hell
يَصْلَاهَا	مَذْمُومًا	مَدْحُورًا ﴿١٨﴾	وَمَنْ	أَرَادَ الْآخِرَةَ
he will burn therein	disgraced	rejected	and whoever	desires the Hereafter

وَسَعَى	لَهَا	سَعِيَهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be
			سَعِيَّهُمْ	مَشْكُورًا		
			their striving	appreciated		

كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

20. On each – these as well as those – We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire). 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

كُلًّا	نُمِدُّ	هَؤُلَاءِ	وَهَؤُلَاءِ	مِنْ عَطَاءِ	رَبِّكَ
each	We provide	these	and those	from (the) Bounty (gift)	(of) your Lord
وَمَا كَانَ	عَطَاءُ	رَبِّكَ	مَحْظُورًا	أَنْظِرْ كَيْفَ	
and was not	(the) Bounty	(of) your Lord	forbidden (restricted)	see how	
فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ	وَلِلْآخِرَةِ	أَكْبَرُ		
We preferred some of them	over others	and verily the Hereafter	(will be) greater		
دَرَجَتٍ	وَأَكْبَرُ	تَفْضِيلًا	لَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا	آخَرَ
(in) degrees	and greater	(in) preference	set not up with Allah	god	another

فَنَقَعَدُ مَذْمُومًا	تَخَذُولَا ﴿٢٥﴾	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوا
then you will sit down reproved	forsaken	and your Lord has decreed	that worship not
إِلَّا إِيَّاهُ	وَبِالْوَالِدَيْنِ	إِحْسَنًا	إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
except Him	and to the parents	(be) good (dutiful)	if attain with you old age
أَحَدُهُمَا	أَوْ كِلَاهُمَا	فَلَا تَقُلْ	هُمَا
one of them	or both of them	then say not	to them
وَلَا نَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
nor scold them	but say	to them	a word
			(of) honour

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٦﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٧﴾ وَءَاتَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٨﴾

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskīn* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

وَأَخْفِضْ لَهُمَا	جَنَاحَ	الذَّلِيلِ	مِنَ الرَّحْمَةِ	وَقُلْ
and lower	to them	(the) wing	(of) submission (humility)	and say
رَبِّ ارْحَمْهُمَا	كَمَا رَبَّيَانِي	صَغِيرًا ﴿٢٦﴾		
O my Lord bestow on them Mercy	as they raised me	(when I was) small (young)		
رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي نُفُوسِكُمْ	إِن تَكُونُوا صَالِحِينَ
your Lord	knows best	[of] what	(is) in your inner-selves	if you are righteous
فَإِنَّهُ	كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٧﴾			
then verily He	is Most-Forgiving to those who often turn (unto Him)			

وَأَتِ ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ
and give (grant to) kinsman	his due (right)	and (to) the poor (who do not beg)
وَابْنَ السَّبِيلِ	وَلَا يَبْذُرْ بَذِيرًا	
and the wayfarer	but spend not wastefully	

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me and I shall give you). 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

إِنَّ الْمُبَذِّرِينَ	كَانُوا إِخْوَانَ	الشَّيَاطِينِ	وَكَانَ الشَّيْطَانُ	لِرَبِّهِ
verily the spendthrifts	are brothers	(of) the devils	and the Devil-Satan is	to his Lord
كُفُورًا ﴿٢٧﴾	وَإِمَّا	تُعْرِضَنَّ عَنْهُمْ	ابْتِغَاءَ رَحْمَةٍ	مِّن رَّبِّكَ
(ever) ungrateful	and if	you turn away from them	seeking	from your Lord
تَرْجُوهَا	فَقُلْ	لَهُمْ قَوْلًا	مَّيْسُورًا ﴿٢٨﴾	وَلَا تَجْعَلْ يَدَكَ
which you hope	then say	to them	a word	and let not your hand
مَغْلُولَةً	إِلَىٰ عُنُقِكَ	وَلَا تَبْسُطْهَا	كُلَّ	الْبَسْطِ
be tied	to your neck	and stretch it not forth	(to its) utmost	reach

فَنَقَعَدُ مَلُومًا	تَحْسُورًا	إِنَّ رَبَّكَ يَبْسُطُ
verily your Lord extends (enlarges) (and in) severe poverty so (that) you sit blameworthy		
الرِّزْقَ	لِمَنْ يَشَاءُ	وَيَقْدِرُ
verily He and straitens (for whom He wills) for whom He wills the provision		
كَانَ عِبَادِهِ	خَيْرًا	بَصِيرًا
of His slaves (servants) is		All-Seer
		All-Knower

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا تَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him). 33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law).

نَرْزُقُهُمْ	تَحْنُ	إِمَّا تَحْنُ	خَشْيَةً	وَلَا تَقْتُلُوا أَوْلَادَكُمْ
provide for them We (of) poverty (for) fear and kill not your children				
كَبِيرًا	كَانَ خِطْئًا	إِنَّ قَتْلَهُمْ	وَإِيَّاكُمْ	
great is a sin (mistake) verily (the) killing of them and (for) you				
وَسَاءَ سَبِيلًا	كَانَ فَحِشَةً	إِنَّهُ	وَلَا تَقْرَبُوا الزِّنَى	
and worst way is a great sin verily it and approach (come near) not adultery				

وَلَا تَقْتُلُوا النَّفْسَ	الَّتِي	حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ
and kill not a soul	which	Allah has forbidden (to kill)	except	for a just cause
وَمَنْ قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا لَوْلِيَّهِ	
and whoever is killed	wrongfully	then surely	We have made for his heir (guardian)	
سُلْطَنًا	فَلَا يُسْرِفُ	فِي الْقَتْلِ	إِنَّهُ	كَانَ مَنْصُورًا ۝٣٤
an authority	but he exceeds not limits	in killing	verily he	is helped

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۝٣٥ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ بِالْقِسْطِ الْمُسْتَقِيمَ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٣٦ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ۝٣٧

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا		
and approach (come near) not (to the) wealth	(of) the orphan	except		
يَٰلَتِي هِيَ	أَحْسَنُ	حَتَّى يَبْلُغَ أَشُدَّهُ	وَأَوْفُوا	بِالْعَهْدِ
[it] with what	(is) best	until he attains his maturity	and fulfil	the covenant
إِنَّ الْعَهْدَ	كَانَ مَسْئُولًا ۝٣٥	وَأَوْفُوا الْكَيْلَ	إِذَا كَلَّمْتُمْ	
verily the covenant	is questioned about	and give full measure	when you measure	
وَزِنُوا	بِالْقِسْطِ	الْمُسْتَقِيمَ	ذَلِكَ	خَيْرٌ وَأَحْسَنُ
and weigh	with balance	straight	that	(is) good
تَأْوِيلًا ۝٣٦	وَلَا تَقْفُ مَا	لَيْسَ لَكَ	بِهِ	عِلْمٌ
interpretation (in the end)	and follow not what	you have not	of which	knowledge

إِنَّ السَّمْعَ	وَالْبَصَرَ	وَالْفُؤَادَ	كُلُّ	أُولَئِكَ	كَانَ	عَنْهُ	مَسْئُولًا
verily the hearing	and the sight	and the heart	each	(of) those	is	[of it]	questioned

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقَائِلُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of Al-Hikmah (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allāh any other ilāh (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَا تَمْشِ	فِي الْأَرْضِ	مَرَحًا	إِنَّكَ
and walk not	on the earth	(with) conceit (and arrogance)	verily you
لَن تَخْرِقَ الْأَرْضَ	وَلَن تَبْلُغَ الْجِبَالَ	طُولًا	
will never penetrate the earth	and will never attain (reach) the mountains	(in) height	
كُلُّ ذَلِكَ كَانَ	سَيِّئُهُ	عِنْدَ	رَبِّكَ
that is that all	its evil	to	your Lord
مِمَّا أَوْحَى إِلَيْكَ	رَبُّكَ	مِنْ الْحِكْمَةِ	وَلَا تَجْعَلْ مَعَ اللَّهِ
(is) of what revealed to you	your Lord	of the wisdom	and set not up with Allah
إِلَهًا ءَاخَرَ	فَلْتُلْقَىٰ	فِي جَهَنَّمَ	مَلُومًا
god another	lest you should be thrown	into Hell	blameworthy
مَدْحُورًا	أَفَأَصْفَكَ	رَبُّكُمْ	بِالْبَنِينَ
rejected	(has) then preferred for you?	your Lord	sons

وَأَتَّخَذَ	مِنَ الْمَلَائِكَةِ	إِنثَاءً	إِنَّكُمْ
and taken (for Himself)	from (among) the angels	females (daughters)	verily you
لَنَقُولَنَّ قَوْلًا		عَظِيمًا	
surely utter a statement		awful (great)	

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَوْ كَانَ مَعَهُ ۚ إِلَهَةٌ كَمَا يَقُولُونَ إِذَا لَا بُدَّغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَنَهُ ۖ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *ālihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). 43. Glorified and Exalted is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him). 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلَقَدْ صَرَّفْنَا	فِي هَٰذَا	الْقُرْآنِ	لِيَذَّكَّرُوا
and surely We have explained	in this	Qur'an	that they may take heed
وَمَا يَزِيدُهُمْ	إِلَّا نُفُورًا ﴿٤١﴾	قُلْ	لَوْ كَانَ مَعَهُ ۚ
but it increases them not	except (in) aversion	say	if (there) were (along) with Him
ءَالِهَةٌ	كَمَا يَقُولُونَ	إِذَا لَا بُدَّغُوا	إِلَىٰ ذِي
(other) gods	as they say	then they would certainly have sought out	to (the) Lord
الْعَرْشِ	سَبِيلًا ﴿٤٢﴾	سُبْحَنَهُ ۖ	وَتَعَالَىٰ
(of) the Throne	a way	Glorified is He	and Exalted is He
		عَمَّا يَقُولُونَ	أَبَوْا
		above that they say	

عُلُوًّا	كَبِيرًا ۝	تَسْبِيحٌ لَهُ	السَّمَوَاتِ	السَّبْعِ	وَالْأَرْضِ	وَمَنْ
height (degree)	great	glorify [to] Him	the heavens	seven	and the earth	and (all) that
فِيهِنَّ	وَلِنْ	مِنْ شَيْءٍ	إِلَّا	يُسَبِّحُ بِحَمْدِهِ	وَلَكِنْ	
(is) in them	and (there is) not	[of] a thing	but	glorifies with His Praise	[and] but	
لَا نَفْقَهُونَ تَسْبِيحَهُمْ	إِنَّهُ كَانَ حَلِيمًا	غَفُورًا ۝				
you understand not their glorification	verily He is Ever Forbearing	Oft-Forgiving				

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ۝ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوُا عَلَى آدْبَرِهِمْ نُفُورًا ۝ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not). 46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islāmic Monotheism ((توحيد الله)) in the Qur'ān, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrongdoers) say: "You follow none but a bewitched man."

وَإِذَا	قَرَأْتَ الْقُرْآنَ	جَعَلْنَا بَيْنَكَ	وَبَيْنَ			
and when	you recite the Qur'an	We make (put) between you	and between			
الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا ۝			
those who believe not	in the Hereafter	a veil (barrier)	invisible (unseen)			
وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ			
and We have put	over their hearts	coverings	lest they should understand it			
وَفِي آذَانِهِمْ	وَقْرًا	وَإِذَا	ذَكَرْتَ رَبَّكَ			
and in their ears	deafness (heavy load)	and when	you make mention of your Lord			

فِي الْقُرْآنِ	وَحْدَهُ.	وَلَوْ عَلَىٰ أَدْبَارِهِمْ	نُفُورًا ﴿١٧﴾
in the Qur'an	Alone	they turn on their backs (fleeing)	(in) extreme dislikeness
تَحْنُ	أَعْلَمُ	بِمَا يَسْتَمِعُونَ	إِذْ بِهِ
We	know best	of what they listen	when [with it]
هُمْ	نَجْوَى	إِذْ	يَقُولُ الظَّالِمُونَ
they	(take) secret counsel	when	the wrongdoers say
			إِنْ تَتَّبِعُونَ
			you follow none
			مَسْحُورًا ﴿١٨﴾
			bewitched
		إِلَّا رَجُلًا	
		but a man	

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٧﴾ وَقَالُوا أَإِذَا كُنَّا عِظْمًا
وَرَفْنَا إِيَّانَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٨﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿١٩﴾ أَوْ خَلْقًا مِمَّا
يَكْتَبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٢٠﴾

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

أَنْظُرْ كَيْفَ	ضَرَبُوا لَكَ	الْأَمْثَالَ	فَضَلُّوا
see how	they have put forward for you	examples	so they have gone astray
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٧﴾	وَقَالُوا	أِذَا	كُنَّا عِظْمًا
and they can not (find) a way	and they say	(is it) when?	we are bones
وَرَفْنَا	إِيَّانَا	لَمَبْعُوثُونَ	خَلْقًا
and fragments (ashes)	(should) we really?	[surely] (be) resurrected	a creation

جَدِيدًا ﴿١٧﴾	قُلْ	كُونُوا حِجَارَةً	أَوْ حَدِيدًا ﴿١٨﴾	أَوْ خَلْقًا	مِمَّا
new	say	be stones	or iron	or a creation	of what (We created)
يَكْبُرُ فِي صُدُورِكُمْ	فَسَيَقُولُونَ	مَنْ	يُعِيدُنَا		
is greater in your breasts	then they will say	who	shall return us (bring us back to life)		
قُلِ الَّذِي فَطَرَكُمْ	أَوَّلَ	مَرَّةٍ	فَسَيَغْضُوبُونَ	إِلَيْكَ	رُءُوسَهُمْ
say He Who	(the) first	time	then they will shake	at you	their heads
وَيَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ يَكُونَ قَرِيبًا ﴿١٩﴾
and say	when	it (will be)	say	perhaps	[that] it is near (soon)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٢٠﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِن الشَّيْطَانُ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٢١﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٢٢﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ
(on the) Day (when)	He will call you	and you will answer	with His Praise
وَتَظُنُّونَ	إِن لَّبِثْتُمْ	إِلَّا قَلِيلًا ﴿٢٠﴾	وَقُلْ
and you will think	(that) you have not stayed	but a little (while)	to My slaves
يَقُولُوا الَّتِي	هِيَ	أَحْسَنُ	إِنَّ الشَّيْطَانَ
(that) they should say those (words)	which	(are) best	truly Satan
يَنْزِعُ بَيْنَهُمْ	إِنَّ الشَّيْطَانَ	كَانَ لِلْإِنْسَنِ	عَدُوًّا مُّبِينًا ﴿٢١﴾
sows amongst them	surely Satan	is to man	an enemy
			your Lord

أَعْلَمُ	بِكُمْ	إِنْ يَشَأْ	يَرْحَمَكُمُ	أَوْ	إِنْ يَشَأْ
knows best	you	if He wills	He will have mercy on you	or	if He wills
يُعَذِّبُكُمْ	وَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	وَكِيلًا		
He will punish you	and We have not sent you	over them	(as) a guardian		

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا ۖ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ۚ أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ۝

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those – besides Him whom you pretend [to be gods like angels, 'Īsā (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon [like 'Īsā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Īsā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!

وَرَبُّكَ	أَعْلَمُ	بِمَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and your Lord	knows best	[of] (all those) who	(are) in the heavens	and the earth
وَلَقَدْ فَضَّلْنَا بَعْضَ	النَّبِيِّينَ	عَلَىٰ بَعْضٍ		
and indeed We have preferred some	(of) the Prophets	to others		
وَأَتَيْنَا دَاوُودَ	زَبُورًا	قُلْ	ادْعُوا الَّذِينَ	
and We gave David	the Psalms	say	call upon those whom	
زَعَمْتُمْ مِنْ دُونِهِ	فَلَا يَمْلِكُونَ	كَشَفَ		
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove			

الَّذِينَ يَدْعُونَ	أُولَئِكَ	وَلَا تَحْوِيلًا ﴿٥٦﴾	عَنْكُمْ	الضَّرَّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity
أَقْرَبُ	أَيُّهُمْ	الْوَسِيلَةَ	يَبْتَغُونَ إِلَىٰ رَبِّهِمْ	
(should be) the nearest	which of them	the means of access	desire (seek) to their Lord	
إِنَّ عَذَابَ	وَيَخَافُونَ عَذَابَهُ		وَيَرْجُونَ رَحْمَتَهُ	
verily (the) torment	and they fear His torment		and they hope for His Mercy	
	كَأَن مَّحْذُورًا ﴿٥٧﴾		رَبِّكَ	
	is (something to be) afraid of		(of) your Lord	

وإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَءَايِنَا ثُمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

38. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees) 59 And nothing stops Us from sending the *Ayāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَيَوْمِ	قَبْلَ	مُهْلِكُوهَا	نَحْنُ	إِلَّا	مِنْ قَرْيَةٍ	وإن
(the) Day	before	(shall) destroy it	We	but	[of] a town	and (there is) not
الْقِيَمَةِ	أَوْ مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَانَ	ذَلِكَ فِي الْكِتَابِ	الْقِيَمَةِ
(of) Resurrection	or punish it	(with) a punishment	severe	is	in the Book	that
مَسْطُورًا ﴿٥٨﴾	وَمَا مَنَعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا	أَنْ كَذَّبَ بِهَا	
written	and stopped us not	to send	the Signs	but	that	denied them
الْأَوَّلُونَ	وَأَيْنَا ثُمُودَ	النَّاقَةَ	مُبْصِرَةً			
the people of old	and We gave (sent to) Thamud	the she-camel	(as) a clear sign			

فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا نَخَوْفًا
but they did wrong	[to] her	and We send not	the signs	except to warn (scare)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ۝ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۝

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh. 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblīs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

وَإِذْ	قُلْنَا لَكَ	إِنَّ رَبَّكَ أَحَاطَ	بِالنَّاسِ
and (remember) when	We said to you	verily your Lord has encompassed	mankind
وَمَا جَعَلْنَا الرُّيَا	الَّتِي	أَرَيْنَاكَ	إِلَّا فِتْنَةً
and We made not the vision	which	We showed you	but a trial
لِلنَّاسِ	وَنُخَوِّفُهُمْ	فِي الْقُرْآنِ	وَالشَّجَرَةَ الْمَلْعُونَةَ
for mankind	and We warn (frighten) them	in the Qur'an	accursed and the tree
فَمَا يَزِيدُهُمْ	إِلَّا طُغْيَانًا	كَبِيرًا	وَإِذْ
but it increases them not	save (in) transgression	great	and (remember) when
قُلْنَا لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ
We said to the angels	prostrate unto Adam	so they prostrated	except Iblis
قَالَ	لِمَنْ	خَلَقْتَ طِينًا	أَسْجُدُ
he said	to (one) whom	You created (from) clay	(shall) I prostrate?

قَالَ اَرَاَيْكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ اٰخَرْتَنِيْ اِلَى يَوْمِ الْقِيَمَةِ لَآحْتَنِكَ ذُرِّيَّتَهُ
 اِلَّا قَلِيْلًا ﴿٦٢﴾ قَالَ اَذْهَبْ فَمَنْ يَّبْعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَّوْفُوْرًا ﴿٦٣﴾
 وَاسْتَفْزِزْ مِنْ اَسْطَظَعَتْ مِنْهُمْ بِصَوْتِكَ وَاَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي
 الْاَمْوَالِ وَالْاَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿٦٤﴾

62. [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways—usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

قَالَ	اَرَاَيْكَ هَذَا	الَّذِي كَرَّمْتَ	عَلَيَّ
he (Iblis) said	(do) You see this?	whom You have honoured	above me
لَئِنْ اٰخَرْتَنِيْ	اِلَى يَوْمِ	الْقِيَمَةِ	لَآحْتَنِكَ ذُرِّيَّتَهُ
I will surely mislead his offspring (all) (of) Resurrection to (the) Day if You give me respite			
اِلَّا قَلِيْلًا ﴿٦٢﴾	قَالَ	اَذْهَبْ	فَمَنْ يَّبْعَكَ مِنْهُمْ
but a few	He (Allah) said	go	and whosoever follows you of them
فَاِنَّ جَهَنَّمَ	جَزَاؤُكُمْ	جَزَاءً	مَّوْفُوْرًا ﴿٦٣﴾
then surely Hell	(will be) the recompense of you (all)	a recompense	ample
وَاسْتَفْزِزْ مِنْ اَسْطَظَعَتْ مِنْهُمْ	بِصَوْتِكَ	وَاَجْلِبْ	عَلَيْهِمْ
of them whom you can and befool	with your voice	and make assaults	on them
بِخَيْلِكَ	وَرَجِلِكَ	وَشَارِكْهُمْ	فِي الْاَمْوَالِ وَالْاَوْلَادِ
and your infantry	and share with them	[in] wealth	and children

وَعِدُّهُمْ	وَمَا يَعِدُهُمْ	الشَّيْطَانُ	إِلَّا غُرُورًا
and promise them	and promises them not	Satan	but deceit

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهًا فَلَمَّا نَجَّكُمُ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian." 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

إِنَّ عِبَادِي	لَيْسَ لَكَ	عَلَيْهِمْ	سُلْطَانٌ	وَكَفَىٰ
verily My slaves	(there) is not for you	over them	an authority	and Sufficient is
بِرَبِّكَ	وَكِيلًا ﴿٦٥﴾	رَبُّكُمْ	الَّذِي	يُزْجِي لَكُمْ الْفُلْكَ
your Lord	(as) a Guardian	your Lord	(is) He Who	the ship drives for you
فِي الْبَحْرِ	لِتَبْتَغُوا	مِنْ فَضْلِهِ	إِنَّهُ	
through the sea	(in order) that you may seek	of His bounty	truly He	
كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾	وَإِذَا	مَسَّكُمْ	الضُّرُّ	فِي الْبَحْرِ ضَلَّ
and when is Most Merciful towards you		touches you	harm	vanish upon the sea
مَنْ تَدْعُونَ	إِلَّا إِلَاهًا	فَلَمَّا	نَجَّكُمُ	
those that you call upon	except Him (Allah Alone)	but when	He brings you safe	
إِلَى الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ الْإِنْسَانُ	كَفُورًا ﴿٦٧﴾	
to land	you turn away	and man is	(ever) ungrateful	

أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ

وَكَيْلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no *Wakil* (guardian—one to guard you from the torment). 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

أَفَأَمِنْتُمْ	أَنْ يَخْسِفَ	بِكُمْ	جَانِبَ
(do) you then feel secure?	that He will (not) cause to swallow up	you	a side
الْبَرِّ	أَوْ يُرْسِلَ عَلَيْكُمْ	حَاصِبًا	ثُمَّ
or (of) the land	send against you	a violent sandstorm	then
لَكُمْ وَكَيْلًا ﴿٦٨﴾	أَمْ أَمِنْتُمْ	أَنْ يُعِيدَكُمْ	فِيهِ
a guardian for you	or (do) you feel secure	that He will (not) return you	to it (sea)
تَارَةً أُخْرَىٰ	فَيُرْسِلَ	عَلَيْكُمْ	قَاصِفًا
and send another time	against you	a hurricane	of wind
بِمَا كَفَرْتُمْ	ثُمَّ	لَا تَجِدُوا	لَكُمْ
(because) of what you disbelieved	then	you will not find	for you
بِهِ	تَبِيعًا ﴿٦٩﴾	وَلَقَدْ كَرَّمْنَا بَنِي	آدَمَ
an avenger	and indeed We honoured (the) Children	(of) Adam	
وَحَمَلْنَاهُمْ	فِي الْبَرِّ	وَالْبَحْرِ	وَرَزَقْنَاهُمْ
and We have carried them	on land	and sea	and have provided them

عَلَى كَثِيرٍ	وَفَضَّلْنَاهُمْ	مِّنَ الطَّيِّبَاتِ
over many	and We have preferred them	of the good things
تَفْضِيلًا	مِّمَّنْ خَلَقْنَا	
(with) a marked preference	of (those) whom We created	

يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ، بِيَمِينِهِ، فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ۖ وَمَن كَان فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۖ

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injil (Gospel), or the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

يَوْمَ	نَدْعُوا كُلَّ	أَنَسٍ	بِإِمَامِهِمْ
(and remember the) Day (when)	We shall call all	human beings	with their leader
فَمَنْ أُوْتِيَ	كِتَابَهُ،	بِیَمِينِهِ،	فَأُولَٰئِكَ
then whosoever is given	his book	in his right hand	then those (such)
يَقْرَءُونَ كِتَابَهُمْ	وَلَا يُظْلَمُونَ فَتِيلًا ۖ		
will read their book (records)	and they will not be dealt with unjustly in the least		
وَمَن كَان	فِي هَذِهِ	أَعْمَىٰ	فَهُوَ
and whoever is	in this (world)	blind	then he (will be)
أَعْمَىٰ	وَأَضَلُّ	سَبِيلًا	
blind	and more astray	(from the) Path	

وَأَن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً وَإِذًا لَا تَخَذُوكَ

خَلِيلًا ۖ وَلَوْلَا اَنْ تَبَيَّنْتَكَ لَقَدْ كُنْتَ تَرْكُنْ اِلَيْهِمْ شَيْئًا قَلِيلًا ۖ اِذَا لَا اَذَقْنَكَ
ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمٰتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ۚ

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'an) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalīl* (an intimate friend)! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَاِنْ كَادُوْا	لَيَقْتِنُوْكَ	عَنِ الَّذِي
and verily they were about	(to) tempt you away	from that which
اَوْحَيْنَا اِلَيْكَ	لِنَقْتَرِيْ	عَلَيْنَا
We have revealed unto you	to fabricate	against Us
وَاِذَا	لَا تَخْذُوْكَ	خَلِيْلًا ۖ
and then	they would certainly have taken you	a friend
اَنْ تَبَيَّنْتَكَ	لَقَدْ كُنْتَ	تَرْكُنْ اِلَيْهِمْ
[that] We made you stand firm	verily you nearly	would have inclined to them
قَلِيْلًا ۖ	اِذَا	لَا اَذَقْنَكَ
little	then (in that case)	We would have made you taste
الْحَيٰوةِ	وَضِعْفَ	الْمَمٰتِ
(in) this life	and a double (portion of punishment)	(after) death
لَا تَجِدُ	لَكَ	عَلَيْنَا
you would have not found	for you	against Us
		نَصِيْرًا ۚ
		any helper (supporter)

وَاِنْ كَادُوْا لَيَسْتَفْرِزُوْكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذَا لَا يَلْبَثُوْنَ خِلْفَكَ
اِلَّا قَلِيْلًا ۚ سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ۚ اَقِمِ
الصَّلٰوةَ لِذُلُوْكَ الشَّمْسِ اِلَى غَسَقِ الْاَيْلِ وَقُرْءَانَ الْفَجْرِ اِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ۚ

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way). 78. Perform *As-Salāt* (the prayers) from midday till the darkness of the night (i.e. the *Zuhr*, *ʿAsr*, *Maghrib*, and *Ishā'* prayers), and recite the Qur'ān in the early dawn (i.e. the morning – *Fajr* prayer). Verily, the recitation of the Qur'ān in the early dawn (i.e., the morning – *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).

وَيَنْ كَادُوا	لَيَسْتَفْزُونَكَ	مِنَ الْأَرْضِ	لِيُخْرِجُوكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out
مِنْهَا	وَإِذَا	لَا يَلْبَثُونَ	خِلَافَكَ
of it	and then (in that case)	they would have not stayed after you	
إِلَّا قَلِيلًا	سُنَّةَ	مَنْ	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you
مِنْ رُسُلِنَا	وَلَا تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا
of Our Messengers	and you will not find	for Our way	any alteration
أَقِمِ الصَّلَاةَ	لِدُلُوكِ الشَّمْسِ	إِلَى غَسَقِ	الَّيْلِ
perform the prayer	from midday	till (the) darkness	(of) the night
وَقُرْءَانَ	الْفَجْرِ	إِنَّ	قُرْءَانَ
and (recite the) Quran	(in) the early dawn	verily	(the recitation of the) Quran
الْفَجْرِ		كَانَ مَشْهُودًا	
(in) the early dawn		is ever witnessed	

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۚ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٧٧﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٨﴾

79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*Tahajjud* optional prayer – *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). 80. And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." 81. And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

وَمِنَ اللَّيْلِ		فَتَهَجَّدْ		بِهِ	
and in (some parts of) the night		perform the night prayer		with it (Quran)	
نَافِلَةً	لَّكَ	عَسَىٰ	أَنْ يَبْعَثَكَ	رَبُّكَ	
(as) an additional (prayer)	for you	it may be	that will raise you	your Lord	
مَقَامًا	تَحْمُودًا	وَقُلْ رَبِّ	أَدْخِلْنِي	مُدْخَلَ	
(to) a station	(of) praiseworthy	and say my Lord	make me enter	an entering	
صِدْقٍ	وَأَخْرِجْنِي	مُخْرَجٍ	صِدْقٍ	وَأَجْعَلْ	
good (truth)	and bring me out	an expelled	good (truth)	and make (grant)	
لِي	مِنْ لَّدُنْكَ	سُلْطَانًا	نَصِيرًا	وَقُلْ	جَاءَ الْحَقُّ
for me	from You	an authority	helper	and say	the truth came
وَزَهَقَ الْبَاطِلُ		إِنَّ الْبَاطِلَ		كَانَ زَهُوقًا	
and the falsehood vanished		surely the falsehood		is (bound) to vanish	

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا
 أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرْكَانَ يَتُوسَا ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلُ عَلَىٰ
 شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ هَادِي سَبِيلًا ﴿٨٤﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the

Zālimūn (polytheists and wrongdoers) in nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

وَنُزِّلُ	مِنَ الْقُرْآنِ	مَا	هُوَ	شِفَاءٌ	وَرَحْمَةٌ
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy
لِلْمُؤْمِنِينَ	وَلَا يَزِيدُ الظَّالِمِينَ	إِلَّا خَسَارًا	وَإِذَا		
to the believers	and it increases not the wrongdoers	but (in) loss	and when		
أَنْعَمْنَا عَلَى الْإِنْسَنِ	أَعْرَضَ	وَنَّا	بِجَانِبِهِ		
We bestow Our Grace on man	he turns away	and becomes far away	at his side		
وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ يَتُوسَّ	قُلْ	كُلُّ يَعْمَلُ
and when	touches him	evil	he is (in great) despair	say	each acts
عَلَى شَاكِلَتِهِ	فَرَبَّكُمْ	أَعْلَمُ	يَمَنْ	هُوَ	
according to his manner	and your Lord	knows best	of (him) who	[he]	
	أَهْدَى	سَبِيلًا			
	(is) best guided	(in) path			

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۖ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ۖ إِلَّا رَحْمَةً مِن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۖ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝

85. And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ān). Then you would find no protector for you against Us in

that respect. 87. Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great. 88. Say: "If mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

وَيَسْأَلُونَكَ	عَنِ الرُّوحِ	قُلِ الرُّوحُ	مِنْ أَمْرِ
and they ask you	about the soul (spirit)	say the soul	(is) of (the) Command
رَبِّ	وَمَا أُوتِيتُمْ	مِنَ الْعِلْمِ	إِلَّا قَلِيلًا ﴿٨٧﴾
(of) my Lord	and you have not been given	of knowledge	but a little
وَلَيْنِ شِئْنَا	لَنَذْهَبَنَ بِالَّذِي	أَوْحَيْنَا إِلَيْكَ	ثُمَّ
and if We willed	We could surely take away that which	We have revealed to you	then
لَا نَجِدُ	لَكَ	عَلَيْهِ	وَكِيلًا ﴿٨٨﴾
you would not find	for you	in that	any protector (guardian) against Us
إِلَّا رَحْمَةً	مِّن رَّبِّكَ	إِنَّ فَضْلَهُ	كَانَ عَلَيْكَ كَبِيرًا ﴿٨٩﴾
except (as) a mercy	from your Lord	verily His Grace	unto you is (ever) great
قُلْ لَّيْنِ	اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ
if say	were together	the mankind	and the jinn
هَذَا الْقُرْآنِ	لَا يَأْتُونَ	بِمِثْلِهِ	وَلَوْ كَانَتْ بَعْضُهُمْ
(of) this Quran	they can not bring	the like thereof	even if some of them were
	لِبَعْضٍ	ظَهِيرًا ﴿٩٠﴾	
	to others	helper/supporter	

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٩١﴾ وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٢﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩٣﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلًا وَالْمَلَأْتِيكَ قَبِيلًا ﴿٩٤﴾

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind

of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

وَلَقَدْ	صَرَفْنَا لِلنَّاسِ	فِي هَذَا	الْقُرْءَانَ
and indeed	We have fully explained to mankind (people)	in this	Quran
مِنْ كُلِّ	مَثَلٍ	فَأَبَى أَكْثَرُ	النَّاسِ إِلَّا كُفُورًا ﴿٩٠﴾
of every (kind)	(of) similitude	but refused most	but disbelief
وَقَالُوا	لَنْ نُؤْمِنَ	لَكَ حَتَّى	تَفْجُرَ لَنَا
and they say	we shall never believe	in you	until
مِنْ الْأَرْضِ	يَنْبُوعًا ﴿٩١﴾ أَوْ	تَكُونَ لَكَ	جَنَّةٌ
from the earth	a spring	(there) is for you	a garden
وَعِنَبٍ	فَنُفْجِرَ الْأَنْهَارَ	خِلَالَهَا	تَفْجِيرًا ﴿٩٢﴾
and grapes	and you cause rivers to gush forth	in its midst	abundantly
أَوْ تُسْقِطَ السَّمَاءَ	كَمَا	زَعَمْتَ عَلَيْنَا	
or you cause the heaven to fall	as	you have claimed (pretended) upon us	
كِسْفًا أَوْ	تَأْتِي بِاللَّهِ	وَالْمَلَائِكَةِ	قَبِيلًا ﴿٩٣﴾
(in) pieces	or	and the angels	(before us) face to face

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرَفِّيَ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ. قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْسُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you

bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

أَوْ يَكُونُ لَكَ	بَيْتٌ	مِّنْ زُخْرِفٍ	أَوْ تَرْفَىٰ فِي السَّمَاءِ
or	a house (there) is for you	of adornable materials	you ascend up into the sky
وَلَنْ نُؤْمِنَ	لِرُقَيْكَ	حَتَّىٰ	تُنْزِلَ عَلَيْنَا
and we shall never believe	in your ascension	until	you bring down for us
كِتَابًا	تَقْرُوهُ	قُلْ	سُبْحَانَ رَبِّي هَلْ كُنْتُ
a Book	that we would read	say	(what) am I? my Lord
إِلَّا بَشَرًا	رَّسُولًا	وَمَا مَنَعَ النَّاسَ	أَنْ يُؤْمِنُوا
but a man	(sent as) a Messenger	and nothing prevented people	to believe
إِذَا جَاءَهُمْ	الْهُدَىٰ	إِلَّا أَنْ قَالُوا	أَبَعَثَ اللَّهُ بَشَرًا
when	the guidance	except	(did) Allah send a man?
رَّسُولًا	قُلْ	لَوْ كَانَتْ	فِي الْأَرْضِ
(as) a Messenger	say	if (there) were	on the earth
يَمْشُونَ مُطْمَئِنِّينَ	لَنَزَّلْنَا	عَلَيْهِمْ	
walking about in peace	We would certainly have sent down	to them	
مِّنَ السَّمَاءِ	مَلَكًا	رَّسُولًا	
from the heaven	an angel	(as) a Messenger	

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٥﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ يُخْشَوْنَهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّا وَنَّهْتُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٦﴾

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرُفَّتًا ءَأَنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves." 97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

قُلْ	كَفَىٰ بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ	إِنَّهُ كَانَ
say	Sufficient is Allah (for) a witness	between me	and between you	verily He is
بِعِبَادِهِ	خَيْرًا	بَصِيرًا	وَمَنْ يَهْدِ اللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
أَلْمُهْتَدِ	وَمَنْ يُضِلِّ	فَلَن يَجِدَ	لَهُمْ	
(is) led aright	and (he) whom He sends astray	then you will never find	for them	
أَوْلِيَاءَ	مِنْ دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَمَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عُمًى	وَبُكْمًا	وَصُمًّا	مَّاوَاهُمْ
on their faces	blind	and dumb	and deaf	their abode
جَهَنَّمَ	جَهَنَّمَ	جَهَنَّمَ	جَهَنَّمَ	جَهَنَّمَ
(will be) Hell	(will be) Hell	(will be) Hell	(will be) Hell	(will be) Hell
ذَٰلِكَ	سَعِيرًا	زِدْنَهُمْ	كُلَّمَا خَبَتْ	
that	the fierceness of Fire	We shall increase (for) them	whenever it abates	
جَزَاؤُهُمْ	بِأَنَّهُمْ كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	ءِذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظْمًا	وَرُفَّتًا	ءَأَنَّا		
we are bones	and fragments (ashes)	(shall) we [indeed]?		

جَدِيدًا	خَلْقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا﴾ ﴿قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا﴾ ﴿وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ يَبَيِّنَاتٍ فَمَسَّ لِبْنَى إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا﴾

99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrongdoers) refuse (the truth – the message of Islamic Monotheism, and accept nothing) but disbelief. 100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	قَادِرٌ
(is) Able	and the earth	created	the heavens	Who	that Allah [and] (do) they not see?
عَلَى	أَنْ يَخْلُقَ	مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا
(an appointed) term	for them	and He has made	to create	the like of them	[on]
لَا رَيْبَ	فِيهِ	فَأَبَى	الظَّالِمُونَ	إِلَّا كُفُورًا	قُلْ
(there is) no doubt	in it	but the wrongdoers	refused	but	disbelief
لَوْ أَنَّكُمْ تَمْلِكُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّي	إِذَا	
if you possess	(the) treasures	(of the) Mercy	(of) my Lord	then	
لَأَمْسَكْتُمْ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ	الْإِنْسَانُ	قَتُورًا
you would surely hold back	(for) fear	(of) spending	and man is	(ever) miserly	
وَلَقَدْ ءَاتَيْنَا مُوسَى	تِسْعَ	ءَايَاتٍ	يَبَيِّنَاتٍ	فَسْأَلْ	بَنِي
and indeed We have given Moses	nine	signs	clear	then ask	(the) Children

إِسْرَءِيلَ	إِذْ	جَاءَهُمْ	فَقَالَ	لَهُ،	فِرْعَوْنُ	إِنِّي
(of) Israel	when	he came to them	then said	to him	Pharaoh	[verily] I
لَا أَظُنُّكَ	يَمُوسَى	مَسْحُورًا ﴿١٣﴾				
think you indeed	O Moses	(are) bewitched				

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ
يَفِرْعَوْنُ مَثْبُورًا ﴿١٣﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٤﴾
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٥﴾
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٦﴾

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences, i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are indeed, O Fir'aun (Pharaoh), doomed to destruction (away from all good)!" 103. So, he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ('Īsā), son of Maryam (Mary ﷺ) on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." 105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).

قَالَ	لَقَدْ عَلِمْتَ	مَا أَنْزَلَ هَؤُلَاءِ				
he said	verily you know	none has sent down these (signs)				
إِلَّا رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي			
but (the) Lord (of) the heavens	and the earth	(as) clear signs	and [truly] I			
لَأَظُنُّكَ	يَفِرْعَوْنُ	مَثْبُورًا ﴿١٣﴾	فَأَرَادَ			
think you indeed	O Pharaoh	(are) doomed to destruction	so he wanted			

جَمِيعًا ﴿١٧٣﴾	مَعَهُ	وَمَنْ	فَأَغْرَقْنَاهُ	مِنَ الْأَرْضِ	أَنْ يَسْتَفْرِزَهُمْ
all	(were) with him	and who	but We drowned him	of the land	to turn them out
فَإِذَا	أَسْكَنُوا الْأَرْضَ	إِسْرَءِيلَ	لِبَنِي	مِنْ بَعْدِهِ	وَقُلْنَا
then when	dwelt in the land	(of) Israel	to (the) Children	after him	and We said
لَفِيفًا ﴿١٧٤﴾	جِئْنَا بِكُمْ	الْآخِرَةِ	جَاءَ وَعْدُ		
(as) a mixed crowd	We shall bring you	(of) the Hereafter	comes (the) promise		
وَبِالْحَقِّ نَزَّلَ	أَنْزَلْنَاهُ	وَبِالْحَقِّ			
and with the truth it has descended	We have sent it down	and with truth			
وَنَذِيرًا ﴿١٧٥﴾	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ			
and a warner	except (as) a bearer of glad tidings	and We sent you not			

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ نَزِيلًا ﴿١٧٦﴾ قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٧٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٧٩﴾

106. And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years). 107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullāh bin Salām and Salmān Al-Fārisī), when it is recited to them, they fall down on their faces in humble prostration." 108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

وَقُرْءَانًا	فَرَقْنَاهُ	لِتَقْرَأَهُ			
(in order) that you might recite it	which We have divided (into parts)	and (it is) a Quran			
عَلَى النَّاسِ	عَلَى مُكْثٍ	وَنَزَلْنَاهُ	نَزِيلًا ﴿١٧٦﴾	قُلْ ءَامِنُوا بِهِ ؕ	أَوْ
unto men	at intervals	and We have revealed it	(by) stages	say	or
لَا تُؤْمِنُوا	إِنَّ الَّذِينَ أُوتُوا	الْعِلْمَ	مِنْ قَبْلِهِ ؕ	إِذَا	
(do) not believe	verily those who were given	knowledge	before it	when	

يُتْلَى عَلَيْهِمْ	يَخْرُجُونَ لِلْأَذْقَانِ	سُجَّدًا ﴿١٧﴾	وَيَقُولُونَ
it is recited to them	they fall down on (their) faces	(in) prostration	and they say
سُبْحَانَ رَبِّنَا	إِنْ كَانَ وَعْدُ رَبِّنَا	لَمَفْعُولًا ﴿١٨﴾	
our Lord	truly was	(the) Promise	surely (be) fulfilled
وَيَخْرُجُونَ	لِلْأَذْقَانِ	يَبْكُونَ	وَيَزِيدُهُمْ
and they fall down	on (their) faces	weeping	and it increases them
		خُشُوعًا ﴿١٩﴾	(in) humility

قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَر بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٧﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدَّلِيلِ وَكَبِّرْهُ تَكْبِيرًا ﴿١٨﴾

110. Say (O Muhammad ﷺ): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All praise and thanks are Allāh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu – Akbar* (Allāh is the Most Great)]."

قُلْ	أَدْعُوا اللَّهَ	أَوْ ادْعُوا الرَّحْمَنَ	أَيًّا مَا تَدْعُوا
say	invoke Allah	or invoke the Most Gracious	(by) whatever (name) you invoke
فَلَهُ	الْأَسْمَاءُ	الْحُسْنَىٰ	وَلَا تَجْهَرُ بِصَلَاتِكَ
then for Him (belong)	Names	the Best	and (do) not say loudly in your prayer
وَلَا	تُخَافِتْ بِهَا	وَابْتَغِ بَيْنَ	ذَلِكَ سَبِيلًا ﴿١٧﴾ وَقُلْ
nor	make it in a low voice	and seek between	and say a way that
الْحَمْدُ لِلَّهِ	الَّذِي	لَمْ يَتَّخِذْ وَلَدًا	وَلَمْ يَكُن لَّهُ
all praise (be) to Allah	Who	has not taken a son	and (there) is not for Him
شَرِيكٌ	فِي الْمُلْكِ	وَلَمْ يَكُن لَّهُ	وَلِيٌّ
a partner	in (His) Dominion	nor (there) is for Him	any protector

تَكْبِيرًا	وَكَبَّرَهُ	مِنَ الذُّلِّ
(with all) magnificence	and magnify Him	of submissiveness (low)

سُورَةُ الْكَافِى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِى أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قِيَمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ مَكِثِينَ فِيهِ أَبَدًا ۖ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۖ

Sūrah Al-Kahf (The Cave) 18

In the Name of Allāh the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness. 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh—Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). 3. They shall abide therein forever. 4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.

الرَّحِيمِ	الرَّحْمَنَ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَلَمْ يَجْعَلْ	الْكِتَابَ	الَّذِى
and has not placed	the Book	Who
لِيُنذِرَ بَأْسًا	قِيَمًا	عِوَجًا
to give warning of a punishment	(He has made it) straight	any crookedness
		for it